

The Bombay Guardian.

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WEEKLY REVIEW.

—Lord Mayo is, after all, our "coming man." His qualities, says the *Daily News*, are those of a chief clerk or under-secretary. Perhaps in the eyes of the Secretary for India these are the very qualities needed. Sometimes the men of greatest promise turn out the least satisfactory. We have had examples of this in Bombay, Madras and Calcutta. So we are inclined to be not very much discouraged on hearing that Earl Mayo has been appointed to succeed Sir John Lawrence.

—20,000 men have been marched in the direction of the N. W. frontier, with some loss of life from heat-apoplexy; but where is the enemy? It appears doubtful if any will be found, unless sought for in their own fastnesses. It appears that the establishment of a Customs' Preventive line interfered with the smuggling of salt into British territory, and that the indignation thus awakened vented itself in the attack on Agror.

—The Native Mercantile houses in Bombay have come forward with great promptness and liberality in aid of the sufferers by the recent floods in Guzarat. Nearly Rs. 40,000 have been at once subscribed.

—The people of Ahmedabad have discovered the cause of the inundation. The river Sabarmati which flows past their town is a goddess; on the banks is a cotton factory belonging to a Mr. Bechurdass; the foul water from this factory was allowed to flow into the sacred stream. All the rivers combined to avenge this insult.

—A friend who was at Akola the other day, tells us that he saw the people in large numbers worshipping a Parwari, (a Pariah), and sacrificing a buffalo in his honor, under the belief that they would thus avert the scourge of cholera. The idea which lies at the root of such fantastic procedures is doubtless this, that whatever is most painful to the worshipper is most agreeable to the divinity; and as the most odious and repulsive of all things to themselves is the being obliged to show deference to an outcaste man, there must be in this, they imagine, a singular power to propitiate the divinity.

—The Rev. Vishnu Bhaskar Kurmukur has written a long letter to the *Dnyanodaya* regarding Dr. Bhau Daji's treatment of Leprosy. He speaks most confidently of the efficacy of this treatment, not only specifying a number of cases, known to him, in which the cure has been either entirely or partially effected, and mentioning prominently and hopefully his own case. Mr. Vishnupunt is a highly esteemed pastor in connection with the American Mission, and we, with many others, have been watching with great interest the progress of his case under Dr. Bhau Daji's treatment. The improvement is most marked; we cannot but hope that the disease is vanquished, and that before many months we may have the pleasure of announcing his complete restoration.

WE would invite attention to the advertisement regarding a Baptist Chapel which it is proposed to build in Bombay, and for which funds are needed.

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SATURDAY, SEPTEMBER 5, 1868.

GEORGE BIRDWOOD.

WE were not sufficiently awake to the fact that Dr. Birdwood was leaving by last steamer; we should have preferred to say what we wish to say, before his departure.

It was in the columns of the *Bombay Guardian* that Dr. Birdwood made his debut as a writer, in 1858, in a series of communicated articles on General John Jacob's Letters to a Lady. An extract or two from these articles will show where Dr. Birdwood stood, morally, ten years ago:

"It may be triumphantly declared in the 19th century, by an overwhelming induction, that all thought is favorable to Christianity, and that all that can lead men to think, must lead men ultimately to Christ and away from every power of false religion and infidelity in the world."

"Reason without faith would have left man without a God."

"The dictum 'science and religion are one,' in the sense of the scornors of faith, is utterly absurd, seeing no human science can be built up without faith. The intelligence, the soul delivered from its mortal dungeon, alone knows all as it is known, and God in all; to it alone science, and natural, and may be revealed, religion too, can be one.—nature the demonstration of its Creator, and perhaps the graphic revelation of the mysteries of atonement through the Lamb slain from the foundations of the world; whereas the science of man without faith, granting it possible, would be inevitable materialism, so astray would unaided reason lead us."

Between this position and that indicated by the following recent utterances of Dr. B., there yawns a broad and melancholy gulf:

"I am aware also of the many arguments that can be urged against the existence of a God, the strongest of which perhaps is that all belief, all faith is immoral, enervating, demoralizing."

"What a condemnation of a God that His children could not know him through the nature He gave and the conditions in which He placed them, but only in an unnatural way which they never of course could of themselves find out nor dare in conscience follow, if pretended to be shown to them. The very pretension of a supernatural revelation involves the imputation that God requires of his children services utterly beyond the nature in which He clothed them."

We have no doubt that Dr. B. regards the change indicated by these different extracts, as a change in the right direction. Not many however are prepared to recognize that all faith is immoral and demoralizing. We need not say that we consider the state of mind indicated by such an expression, as one that may fitly be characterized as Dr. B. himself characterized it ten years ago.

A shower of brilliant testimonials has descended upon Dr. B.'s head at the moment of

his departure. Golden opinions from the Press of Bombay and from the various public bodies with which he has been connected, have been awarded him. We have no doubt that he is fairly entitled to much of this commendation. He has displayed great activity and public spirit; he is well versed in literature and science; he is genial, and of an elastic temper; he has ever been friendly and sympathetic with the Natives. All this and much more may be said of him; and it is not to be wondered at that he has raised up for himself a host of friends. Far be it from us to grudge him any of the honor to which he is fairly entitled. In fact, we are not willing to be excluded from the number of his friends. He has friends who mourn that his influence has been in some respect grievously misdirected; who believe that the best interests of mankind are bound up with the religion of Christ, and who lament that this gentleman should have been led to take up the conspicuous attitude of hostility to that religion, of which the readers of the *Guardian* are so well aware; friends who believe that God is the hearer of prayer and who are unwilling to renounce the hope that Dr. B. may yet recover from the errors into which his spirit has been self-betrayed.

It is only a few months since Dr. B. in his place as Secretary of the Local Asiatic Society, classed the sacred narratives of the Bible as the same category with the mythological falsehoods of exploded creeds; and having been remonstrated with on account of this singular abuse of his position, went on to denounce the Bible in a way that must have been gratifying in a high degree to the bitterest enemies of the Scriptures among Natives and Europeans. We do not remember to have seen more outrageous or vilipendous remarks upon the Bible than those that were poured forth in the columns of a contemporary at that time. Replies to these were published; and, with the truly thoughtful and impartial, no harm was done. But the truly thoughtful and unprejudiced, how few these are! To confine our attention to the Natives. The principal impression made upon them by the Myth controversy, was, that the Bible in the estimation of men who were thought worthy to occupy our chief places of honor and of influence, was of no value as a revelation from God. This impression remains. Dr. Birdwood has gone; but it will long be remembered by many here that he openly denounced the idea of a supernatural revelation, and that he was lauded to the skies for his wisdom and his many virtues by all the influential people in Bombay. The recollection of this will assist them to resist the efforts of missionaries, and will contribute to retard the progress of Christ's kingdom in Western India; but it will not recur to the minds of those Europeans who ever and anon cry out against the inefficiency of missionaries, the failure of Missions.

WHAT IS TRUTH.

We have received another letter from the "Searcher after the True Revealed Religion." The *Mitrodaya* did not insert his letter, and he now thinks it just as well that it did not. Our notice of his letter has put a damper on his spirits, he says; it is in vain to prosecute the search for the true revealed religion. We would recommend him to *begin* it; and assure him of our readiness to help him to the utmost of our ability. But they who enquire the way should not insist upon finding it in a particular direction. The world may be round; but that is no reason why a person wishing to go from Bombay to Poona, should embark and sail Westward. Suppose the case of a man at the bottom of a deep pit into which he has fallen, without means of extricating himself; a rope is let down and a friendly voice bids him lay hold of it and be pulled up; then the following conversation ensues:

P. What is this rope made of?

F. Hemp. You need not fear; it is strong enough.

P. Very likely. I do not doubt its strength, or your ability. But I have some difficulties. I have seen hemp growing, and I must say that I fail to discover the least resemblance between that and this. This rope is some 20 yards long; but I never saw hemp growing to any thing like that height. Then again this rope, as you call it, consists of strands interwoven; but I never in my life heard of hemp or any other plant growing in this fashion. In fact the longer I consider the matter, the more formidable do the difficulties appear. Kindly proceed to remove these difficulties, and convince me if you can (I think you will find it hard) that this rope is made of hemp.

F. I have never learned the art of rope-making and cannot undertake to remove your difficulties.

S. Ah, I thought as much. An ignoramus. Please go your way, Sir, I have no need of you or your rope.

The gentleman in the pit is certainly very unreasonable, but not more so than one who says, Tell me first what spirit is in its essence apart from its properties; I shall otherwise refuse to hear a word you say about the evidences of revealed religion. It is not for the solution of such questions that we want a revelation from heaven.

There is a witness in man that tells him he is not what he should be. He has acted, spoken, thought wrongly. He is a sinner and has incurred guilt. He is exposed to the wrath of Him whose will he has broken, whose authority he has set at nought, whose subjects he has in many ways injured. In connection with this many questions arise which he is not able to answer. Oh for light from on high! he exclaims with Socrates and others, earth's wisest men. He is met by a religion (and by one only) which recognizes man's true condition, and offers to all men pardon for sin, the means of overcoming it, and eternal life. The simple fact that such an offer is made to all without exception, gives this religion a title to be examined; a claim to have its evidences impartially considered; nor can he be considered a sincere Truthseeker who neglects to give these evidences his candid attention, or who insists upon first having the solution of certain difficulties remotely, if at all, connected with the subject.

Our correspondent has however found a short and easy way of disposing of the Gor-

dian knot. He was born in Hinduism and therefore he will remain in it. It may or it may not be the revealed religion; some other religion may contain God's truth; no matter; the difficulty of finding out the true religion for oneself is too great; the religion in which he was born is the only one vouchsafed to him. But is he justified in saying that he was born in Hinduism? He may be a Hindoo; but he was certainly not born in Hinduism; some years passed by before he knew anything of it; when his mind began to be developed he began to be taught it; but with that very development of mental faculties came the responsibility to examine, compare, prove.

The Hinduism in which he believes is the Hinduism that he has learned; not that which he has not learned; the multitude of reputed sacred books have nothing to do with the question; the essential features of Hinduism are stamped on all its fragments and details; he that has seen an image of Gunputi carried about in a palanquin is in a position to judge of it.

Our correspondent says it is sheer madness to suppose that one can find the true revealed religion by the exercise of his own mental powers. Granted; but he that will candidly and impartially seek the knowledge, shall be aided from on high to obtain it. If any man will do the will of God the same shall know that will. If any man is fully resolved that he will at any cost, at all hazard, with every sacrifice do the will of God, the Spirit of God shall be given to lead him and he will not long remain in darkness.

We will cheerfully comply with our correspondent's request, and give him our views regarding Pantheism.

HOMILIES FOR THE TIMES. XLIII.

"Christ in you, the hope of glory." Col. I. 27

We have stated our object to be, "to endeavour to grasp those distinctive features that belong to Christ, apart from the accidental costume of his time, to grasp them with reference to their embodiment in our own lives, so that Christ may be interpreted in us unto this age." And with this aim in view we have noticed (1) Christ's acquiescence in his appointed lot; (2) his faith in the Father's love; (3) his love to his people; (4) as shown in the high and unfaltering standard of holy living, set forth in his words and set forth in his life. Some additional remarks on this last topic may be fitting, before we take up another one.

We naturally seek the pleasure of those we love. We would guard them against the annoyances and discomforts of life. We would secure their health; would place them in easy circumstances; would relieve them of painful burdens; would protect them from misrepresentation and unkindness; would give them the best of every thing; would make provision for their future, or put them in the way of making it. Under any circumstances there is so much that is disagreeable and painful in our earthly pilgrimage, that true love seems to find its vocation in diminishing as far as possible the number and severity of these unpleasant elements.

Now when we turn to the Gospel to see Christ's love to his disciples shape itself in these intelligible and obvious ways, we experience a great shock. Instead of seeking to make all things comfortable for them, we find him taking them away from the comforts and pleasantnesses of life to a pilgrim state in

which they encounter privations not known to others. The Son of Man has not where to lay his head; yet he bids them come with him. We have left all to follow thee. There were loved and loving ones at home, who asked nothing better than to minister to them and anticipate every need; yet Jesus took them from these homes and invited them to live with him a life of faith, content with what the providence of God supplied, neglectful of ease, honour, comfort, security, unsolicitous about the morrow, and finding their happiness in doing the will of their Father in heaven. If a friend of ours is going away for a few days or weeks, our friendliness is shown in the solicitude that seeks to shield him against every possible discomfort. We in fact attach so much importance to this great battle with inconvenience and hardship, that we hail with delight the manifold inventions of this luxurious age and count them unhappy who are not able to procure them. But when Christ was sending forth the twelve, and again when he was sending forth the seventy, he bids them make no preparations for the journey, take no scrip, bread or money; to eat what was set before them; to be content with such accommodation as they found. They afterwards testified that they lacked nothing. If it had not been for the education received from Christ, they would doubtless have imagined that they lacked many things; but he had taught them to make light of discomfort, to endure hardship, to walk by faith, and to find their chief pleasure in doing the will of their heavenly Father. Blessed are ye poor, ye that hunger now, was his strange doctrine.

According to the teaching and the example of Christ, the grand way of battling with discomfort and hardship is to learn not to mind it; and the way to learn not to mind it, is to mind that which is of infinitely more importance, namely, the peace of God which passeth all understanding; to set our affections upon things above, not on things on the earth. The servant is not greater than his Master. If any man will come after me let him deny himself and take up his cross daily and follow me. Be not concerned as to what you shall eat or drink or wear; for after all these things do the Gentiles seek.

It is evident then that the greatest love this world has ever witnessed, endeavoured not at all to make things comfortable for its objects; but simply sought to arm them against the ills of life by making them contented in poverty, privation and discomfort. Nor is there really any other way of battling with discomfort. The man who employs his wealth in seeking to close every entrance against discomfort, is baffled; for all his luxurious appliances make him more fastidious, and the doubling of a rose leaf under him becomes a torment. Christ's way is a better way.

We learn then that love to our fellow-Christians does not necessarily require us to furnish them with the means of banishing to a great distance, the inconveniences and difficulties that usually attend the lack of this world's goods.

But is there not another side to the question? The young wife of a devoted minister is sure that there is something to be said in vindication of the love that would guard object from the hardships and discomforts of life. The great trials of life are few and between for the most part; the discomforts and inconveniences and hardships and privations of which you speak crowd into our d

life, and if love may not occupy herself in guarding against these, her hands are tied and it is little that she can do. Who should hinder her? When Providence puts within our reach the means of averting these troubles, how can we argue that the will of God requires us to submit to them? Let me then minister to my heart's content; and let me insist that they who value the services rendered by my husband should furnish him liberally with the means of obtaining all needed comforts.

Far be it from us to hinder any loving soul from administering what solace and relief it may to the tried. But let not such a soul overlook the lesson so plainly taught by our Lord, that more depends upon the way in which we are affected by discomforts than upon the appliances for their alleviation; that the less we wish of this world's goods the more serene will be our path; that the love of God shed abroad in the heart makes the crust of bread a feast and the cold ground a pleasant bed.

Peter would have hindered his Lord from going up to Jerusalem and Calvary; 'far be this from thee, Lord.' And so there is many a fond wife, sister or mother who is holding back the loved one from a path of difficulty on the ground that its difficulty shows it not to be the path of duty. How solemn is her responsibility. Our Lord did not say to Peter, Simon, son of Bar-jonah, I see that thou lovest me, and am touched by thy friendly concern for my welfare; but there is a necessity for my going. Very differently did he answer him.

Christ's love to his people is most fully exhibited by us when we most effectually make them acquainted with their duty, and enable them most completely to discharge it. The greatest of all blessings we can bestow is to get the will of God done by our fellow-men.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM XXXIX. 1-3. To say what is agreeable to men; to tell them the truth; to keep silence; of these three David chose the last. But the word was as fire within him and soon burned its way out. Thousands keep silence now-a-days and find no difficulty, for the fire of the word goes out in their hearts.

4. The Christian intensely desires to be delivered from vain expectations. He learns to abhor illusion; the most stubborn reality is more welcome to him.

5. The age of man has been reduced from 700 years to 70, and still he is as elated and vain and careless of the future as he once was.

6. A vain show. Lit. a shadow; meaning un-
reality. There is the mere show of life till we get immortality in Christ.

11. Thou correctest man for iniquity. When men put away this philosophy, they embark in a desperate game. They crucify the last messenger of God; for in many instances the last hope is connected with the recuperative energy of affliction over conscience. Is not this generation girding itself for such a surrender? Winning for itself a melancholy distinction? Writing its own doom in the heavens?

12. As a stranger, a traveler in a foreign country, is without allies and friends, so the Christian in this world is isolated and dependent on God. 'With thee.' It is our fellowship with God that alienates men from us.

13. The believer would live till he sees his prayers answered and God's cause ascendant. But no generation has seen more than the first-fruits of its prayers. The day is yet to come when the accumulated prayers of sixty centuries shall be answered at once. The great day of God Almighty; the day of the Lord.

XL. 2. What made the pit horrible, was the sense of utter inability to deliver oneself, without any perception of God's delivering grace. Daniel's den of lions was not a horrible pit. He journeyed heavenward while he slept.

3. The experience we need is one the gladness of which shall tell upon others. He hath put a new song. Unless God by his Spirit enable us to praise him, with melody in the heart, of what avail are elaborate choral and instrumental performances? As man is constituted, the more perfect these are, the more complacency arises in the heart, swallowing up the true spirit of devotion. A broken and a contrite heart and exquisite music seldom go together.

4. 'Lies.' All that is not in harmony with the teaching of God's word. Many who fancy themselves too good to need an atoning Saviour, little think that they have turned aside to lies. They have set up a standard of their own heart and by that they try themselves. If once brought to read the word aright they would discover their whole life to be a lie. The machinery of a clock may be in pretty good order, but if the pendulum is too heavily weighted, it will never once keep time. Its errors may be corrected every day; but the sins of the self-righteous go on accumulating. There are some such busily engaged in educating the world after this fashion, and many are their admirers now-a-days. Faith in God is diametrically opposed to faith in such, as our Lord pointed out. It is a most important question what authors we admire.

5. We are to see the thoughts of God in the works of God, even as we see the thoughts of men in their works,—of painting, statuary, architecture. We look through them into the very mind of God. And we are not to get this insight merely from the grander and rarer works,—Alps, oceans, volcanoes, storms, but in all the works by which our common life is encompassed and penetrated. Every tree is a thought of God; every flower, every fruit, every bird, every ant, every loaf of bread, every article of apparel. What we should be intent upon in reading every book, is to get hold of the thoughts of God. All else is vanity.—'Unto thee': none can recite them to thee; our praise must always be an utterly inadequate thing.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR.—In my "Request" which appeared in the *Guardian* on the 8th ultimo, soliciting from the generous-hearted, aid in building a new School house for Dherd children at Anund, I stated that a whole Government School would flee from the presence of a Dherd boy. I now wish to say that since then I have received corroborative testimony to the statement from the Metaji of the Anund School himself. Our teacher without previously informing me of it, took two or three of the bigger and more advanced boys of our Christian School to the Government School and asked the Metaji if he would allow them to enter. He replied that if he (our teacher) took it upon himself to bring them inside of the door, he might, but that the School would at once be cleared in consequence. How or where, then, is this large community to obtain education? How or where, are they to be raised to at least the level of the dog which the higher castes touch and feed without defilement?

I take this opportunity of returning sincere thanks for the donation of Rs. 500 from John Sands, Esq., Bombay. Also for that of Rs. 100 from Colonel J. Field, Malligaum, of Rs. 10 from Rev. W. McMordie, M. A., and of Rs. 10 from Mr. Davies, Ahmedabad. These sums have been received in response to the "Request" alluded to above, and will be devoted, with any others that God's people may think it right to send us, to the building and support of a new school at Anund.

Faithfully yours,
GEO. T. REA.

Borsud, 25th August 1868.

DEAR SIR,—The "Mitrodaya," as you will have observed, has not inserted my letter. I must, however, thank him for this consideration on his part. For though at the first impulse my vanity might feel somewhat offended at this apparent neglect and non-appreciation of my effusion, on mature consideration of the subject, I cannot but see that he has done a good service; for he has saved me from the ridicule and jeers of at least some of his readers. Besides, what does the outside world care for the opinions or views of such an insignificant personage as my poor self? As a matter of experience, human nature cannot bear

to see any thing out of the jog on way of the world. Be that, however, as it may, I must say, I am not at all sorry for the non-appearance of my letter in that paper. What I ought to and did care for is the information I wanted so very urgently, and which unfortunately I have not obtained.

The short notice you have vouchsafed to my second letter has put a damper on my spirits; and made me despair at ever being able to get at any knowledge of the subject. Well, be it so; I care not but must give up the search after the true revealed Religion as simply a wild-goose chase.

I have not been able to see my way through Judaism, and its offshoots—Christianity and Mohammedanism; nor have those to whom I applied for assistance and information, been able to throw any light on the subject. The same may be said of Zoroastrianism. The remaining Hinduism—I use this word in the most extended sense, including all the creeds that fill the entire length and breadth of Hindustan—has such a voluminous literature, claiming to be revealed, that if one were to live ten times over he could not get through it, of course with the care and attention absolutely necessary to secure the object in view. Out of pure necessity, therefore, I am led to believe that, altogether, it will be an act of sheer madness to suppose that one can succeed in finding the true revealed Religion by his own exertions and mental powers. Besides, would not this be judging perfect wisdom and infinite knowledge by the finite and imperfect mental powers of man? The wisest policy, therefore, is meekly to confess our ignorance and inability, and faithfully and hopefully to follow that religion which has been handed down to us from our forefathers, from generation to generation.

Fortunately the religion in which I was born contains nothing for which a rational being could have to blush; and the morality taught in it can and will bear comparison with every code of ethics—the most pure and perfect that lays or can lay pretension to being the word of God. I do not see any reason why I should trouble myself any more on the subject.

As a rational being I have done my duty. I saw my religion attacked and impeached by strangers; and others offered for my acceptance, in its stead, as having the only claim to being revealed. To the extent of the light given me, I tried to see whether these foreign religions would bear examination and proving; and after patient and attentive consideration of the matter, I am fully satisfied that none of them can—that there are some mysteries—shall I say, absurdities?—in them, which we cannot fairly believe to exist in any revealed word of God; consequently, without giving a moment's further thought to the subject I safely repose my full trust in my own—leaving all consequences to be dealt with by that all-powerful, yet by all accounts, all-just Being who gave me education without my solicitation or consent.

Constituted as I am, the necessity for a revelation from on high is as absolutely and irresistibly forcing itself on my mind as anything could be; and the means by which I could satisfy its craving is by a thorough unquestioning belief in the one in which I was born, as the only true revelation vouchsafed to me from on high.

For if out of five religions four are proved to be worthless and unworthy of the Creator of the Universe, the remaining one must be his word as a matter of course. This must be fast clung to; for giving this up also could only land one in the regions of uncheering Deism—if not something worse. As a matter of necessity, therefore, I reject Judaism, Christianity, Mohammedanism, and Zoroastrianism, and cling to Hinduism as my last and only hope; and I can do so the more easily, readily, most willingly and cheerfully, as it happens to be the one in which I was born, and of which I have many pleasing associations.

This being the case, to trouble you any more would be to wantonly waste your precious time, which I would not do.

I have, however, one request to make, and that is—Should you happen to know of any valid arguments against Pantheism, you would kindly oblige me by putting me in the way of getting at them; or indeed, should you know of any book that deals satisfactorily with the question, I should thank you very much to let me know its name and where it could be procured.

Yours

29th AUG.

LATE A SEARCHER
AFTER THE TRUE REVEALED RELIGION.

Epitome of News.

SATURDAY, AUGUST 29, 1868.

—The *Madras Churchman* says that Pundi Nehemiah Nilkanth has published a pamphlet setting forth his newly-adopted Ritualistic views, and has been taken on the staff of the S. P. G. as a lay-laborer in Calcutta. Some day, we hope, this good man will read the Epistle to the Hebrews and come to his right mind.

—The same: "The *Church News* proposes in most pertinent and forcible language, and are exactly our own views on this vexed establishment question: Measures, not men, must be our rule. We do not wish to see our National Church first reduced to the level of a Protestant sect, and then falling to pieces on account of miserable divisions within her pale; but we wish to work on, as we have worked, and hope to work with the blessing of God, to catholicize all who claim to be her children, and, through the National Church re-catholicized, to bring back our country to that proud position which she once held in the Christian world."

Once held: that is, before the 16th century.

—*Overland Mail*: "President Johnson has sent a message to Congress suggesting several amendments to the constitution of the United States. His principal propositions are, that the President and Vice-President shall each be chosen for the term of six years, and be ineligible for re-election; that their election shall be direct—thus dispensing with conventions for nomination and all the intermediate agencies of party organization; that the senators shall be elected by the people; and that the judges, both of the supreme and inferior courts, shall hold office during the term of twelve years instead of for life. President Johnson says he has long entertained the views expressed in his message, and that time, observation, and experience having strengthened them, he submits them to Congress as an act of public duty. The propositions do not seem to have met with much favour."

The propositions have, to our mind, much to recommend them.

—*Overland Mail*: "The *Pall Mall Gazette* remarks that the appointment (of Lord Mayo to the Indian Vice-royalty) would occasion surprise rather than any stronger feeling, for there is no act of Lord Mayo's public life which can have suggested him as a fitting person for such a post, unless a considerable knowledge of Irish affairs be deemed sufficient to enable any one to govern India. Lord Mayo has never shown the slightest interest in Indian subjects, but on the other hand it must be allowed that he has done his best—it was not much when done—for the Ministry this year. He is, therefore, entitled to some high post as a reward, but it is a mistake to place the Indian Governor-Generalship on the list of places which may be distributed in acknowledgment of partisan services."

—The *Daily News* observes that Lord Mayo is a respectable and painstaking man of amiable and conciliatory temper, whose long experience as Chief Secretary for Ireland has made him tolerably equal to the routine business of the Irish office. During the long parliamentary and ministerial career he has never exhibited a gleam of statesmanlike capacity. His faculties are those of a chief clerk or an under-secretary.

—Some 30 or 40 London houses have conveyed to the board of directors of the resuscitated Agra Bank (Limited), and especially to Mr. James Thomson, the chairman, "their high appreciation of the skill and promptness with which engagements to the amount of not less than seven millions sterling have been honourably and punctually discharged."

MONDAY, AUGUST 31.

—*Times of India*, Kaira: "A great calamity has befallen Kaira and its vicinity. From the 8th to the 13th inst., such storms of rain and wind prevailed as were never before seen or heard of in Guzerat. The three rivers which run past the town, overflowed their banks, and destroyed the houses of rich and poor alike. At least four hundred are in ruins. Neighbouring villages were submerged, and the huts swept away. The inhabitants could find no refuge elsewhere than on the hill and tree tops; and the sufferings they have endured are indescribable."

Mr. Elliot the Collector seems to have exerted himself admirably for the relief of the people.

Baroda also suffered greatly. A correspondent

of the *Times of India* says: "A Mr. Thompson (Lieut. in the Guicowar's service), with his son, a boy of fifteen or sixteen, and four other friends, had gone to see the state of the railway and the great flood of water about it. After the visit they tried to get back to the city by the way they had come, i.e. the public highway, but it was submerged to a depth of above twelve feet, as also were the shops of the new bazaar recently put up. Mr. Thompson placed his son on a door plank inside one of the shops, telling him to remain there till he brought another plank, for which he swam back to terra firma. He had scarcely left the boy when the force of the current tilted over the plank, and his son sank to rise no more. At the same time a Mr. Smith, one of the party, was also trying to breast the flood and swim across to the city side of the water; he managed to get half way across when he became exhausted; he tried very hard to get to a post only a few feet from him, but failed in consequence of the current being so strong, and he, too, sank to rise no more. Mr. Thompson in diving and searching for his son was also nearly lost, but was rescued by Messrs. Burton and Richmond of the railway. The bodies were recovered and buried on the 13th instant. The body of poor Mr. Smith, with carpet bag in one hand and umbrella in the other, firmly clenched even in death, was afterwards found. In the city, above a hundred lives were lost, and hundreds of houses demolished."

Many people were rescued by the Gackwar's elephants.

—Fall of rain in the Fort up to Saturday, 66 inches.

—*Chinese Recorder*: (published at Foochow: "By invitation of the Bishop of Victoria, the Protestant missionaries of Foochow assembled at the residence of Rev. G. Hamilton, on the 8th instant, for a meeting of conference in regard to missionary work. The meeting was opened with prayer by the Bishop, after which the encouragements and difficulties of missionary labour in China, the methods of pursuing the work, the management of native churches, with a view to their becoming self-governing and self-supporting, and kindred topics, were discussed in a free, conversational, informal manner. Much valuable information was elicited, and the Bishop expressed himself as greatly pleased with the results of the interview. He gave a brief account of his visits to the missions at Amoy, Kiamang, Ningpo, and Hanchow. His closing remarks breathed a spirit of genuine catholicity, and of deep interest in the progress of the Redeemer's kingdom. We are sure that the Bishop will carry with him the prayers and best wishes of the whole missionary body at Foochow, for God's blessing upon him in the responsible station he is called to fill."

—N. T. J. writing from Kodikanal to the *Madras Observer* gives the following account of the Hook-Swinging Festival, as recently witnessed by him in the Madras district: "At the beginning of this festival the priest of the pagoda is accustomed to send the sacred ashes, &c., to any one whom he may select as a proper person to be swung. On the reception of these gifts, the man commences a fast, denying himself all bodily indulgence. On the day fixed for the celebration of the feast he enters the temple with pomp and ceremony, and appears before the idol. The priest performs a ceremony over him, uttering mantrams, and he pretends to be under the influence of devils, and acts like a madman. While in this state, some person standing by gives him a severe blow on the back, which produces a slight swelling. The muscle is here pierced in two places, and openings made sufficient for the insertion of the iron hooks, which are immediately introduced, and then pressed on every side of the wound to prevent the issue of blood greatly increasing the man's suffering. The fact that no blood flows is regarded by the people as a miraculous interposition. After these preliminaries, the man is taken to the machine upon which he is to be suspended and swung about. This consists of a four-wheeled platform car, in the centre of which is an upright post 24 or 30 feet high, and upon the top of it a transverse beam 40 feet long, fitted to work like a pycottah or well-sweep, and to be swung around in a circle. Upon one end of the transverse beam the hooks already inserted in the man's back are fastened by strong ropes, several ropes being attached to the other end by means of which several men manage its motion. The victim is first swung around in a circle, and then raised high in the air, while the multitudes below fill the air with their shouting. In going up he favors himself by catching hold of

the rope with his hands, but pretty soon lets go, and is suspended by the hooks inserted in his back—being bent almost double, his head and feet hanging, and the muscle of his back being pulled out to its utmost tension. While hanging in this position the car is drawn by hundreds of men over rough ground around the temple, the man being shaken and tossed from side to side by the motion of the car. It was a full hour by my watch that I saw the man thus suspended. His countenance was a picture of distress, and when taken down, he seemed much exhausted. He is next presented to the people to receive their offerings, and they often bestow upon him large presents of money and lands, property such as he could not have accumulated by the labor of years. He is now taken to his house, the hooks are removed, and his wounds are treated by the application of small cakes of mud made so hot as to burn the skin. Three of these plasters are placed on each wound and kept there for seven days, when they are taken off, and other medicines are applied. This is severe treatment, but the wounds are said to be effectually healed by it in 20 days, if the man survives it. On the first day he suffers but little, because he is made insensible by intoxication; on the second and several succeeding days, his sufferings are so great, that he will often attempt to commit suicide; but he is strictly watched by his friends, he finds no opportunity, and it is seldom done. The barbarous practice of hook-swinging was discontinued for many years in the Madura District, until it was again revived in 1867, and as the people have come to understand that the Government will not interfere to prevent it, it is likely to become a common occurrence. I estimated the number of persons present on this occasion at 15,000."

—*New York Times*: "This is the annual season of College Commencements and it is exceedingly satisfactory to see our colleges for young women so well advanced. New-York's especial pride, the Vassar College, this year graduated a large class from its four hundred students and for the first time conferred the baccalaureate degree. To call a young woman a bachelor of arts is not so inappropriate as it might at first seem. Up to the time at least of Ben. Jonson the word *bachelor* meant a young unmarried person, of either sex. The French with their convenient terminations have *bachellette* to correspond to *bachelier*, and in the original Latin the etymological and classical signification of the word, ('crowned with laurel berries,') was indifferently applied to both young men and women by a mere change of termination—*baccalaureus*, *baccalaurea*. We hope, then that our young women's colleges will continue to raise their standards of scholarship and will thereby receive from the State the power to confer the laurel wreaths upon their fair pupils, and we doubt not these will be worn as modestly as they are worthily won."

—Same: "The *New-Orleans Commercial Bulletin* says that the Southern planters, profiting by free labor, have now discovered that more money can be made out of a freedman's labor than from that of a slave. We are glad to hear this. In the old days of slavery we always told Southern people that this was the case."

—The same, noticing the Patent Office Report for 1866: "The volume consists entirely of and diagrams of the various inventions described in the two preceding volumes. We have illustrations of eight thousand eight hundred and seven three inventions for the year. They are of a conceivable kinds, for all conceivable purposes, and of all degrees of importance. On the same page we find a new invention 'for parting ladies' hair, and a new 'rotary steamship.' On one page we see a 'tin-can opener,' and by its side a complicated 'steam-pump.' On one page we observe a 'quartz-crusher' and a big machine for 'weighing and measuring grain,' while the next page displays a 'safe-guard for watches' and an instrument for 'trimming boot and shoe heels.' And so we might go over the thick volume leaf by leaf, and upon every page we should find new, ingenious, surprising and interesting material for study."

TUESDAY,—SEPTEMBER 1.

—*Pioneer*: "We regret to learn that the mortality among the men of the 6th Royals, from heat-apoplexy, on their march to Huzara from Rawal Pindee, has been very great."

—The *Prarthana Samaj* wish to have a Prayer-Hall of their own. They have subscribed Rs. 3,051; Rs. 15,000 will be needed; they ask for help.

—Friend of India: "Fornication is not only a 'deadly sin,' but in the teaching of the Founder of Christianity regarding the mystical and practical relation of his followers to himself, it is the most deadly. To what an extent it has spread and is spreading every one of our male readers well knows. All these discussions about marriage and the possibility of living on a small fixed income, all these satires on the state of society and 'the girl of the period' are only faint representations of a curse which is sapping the vitals of society and the life-blood of generations yet unborn. The facts are that God has made one woman for every one man, and that he has attached to the violation of this law of the sexes a punishment no less sure and potent, and far more deadly in its effects on the others who are innocent, than that which follows the resistance of any other law such as gravitation. His law is systematically violated, and the rate at which its violation is spreading is the most alarming feature of the vicious luxury which characterises the present day. One woman is born for every man in England, and yet in a population of twenty millions there are eight hundred thousand marriageable but unmarried women; yet no less than two hundred thousand of the flower of the male population are, as soldiers and sailors in different parts of the world, refused by the State the right of marrying in greater numbers than from 6 to 12 per cent. The fourteenth century was the beginning of standing armies and a rapidly developing population in Europe, and that was the commencement of the scourge of Syphilis. In the four or five centuries since, the scourge has been poisoning, in an ever increasing ratio, the blood of the race. Certain diseases, doctors tell us, are peculiar to this as to every age of luxury and vicious excess, and these diseases are directly traceable to the habitual and increasing violation of the law of the sexes. Where is it to stop? How is it to be prevented? The pulpit preaches against every sin but this. Fathers and mothers are alive to every evil tendency of their children, or warn them against all other vices, but this. The State continues to drive its army into hospital and jail by the most unrighteous limitations and baseless military fears—although it knows that the mere prohibition of marriage forces it to a lower stratum of society for its recruits, and that the removal of the prohibition would not induce more than thirty or forty per cent. to marry. True and effectual and legitimate prevention is to be found only in preachers, moralists and parents bringing the teaching of Christ to bear on society and the young."

On the above subject we recommend an excellent little 3d book by Baptist Noel, entitled *The Serpents and their Victims*. It is to be had at the Tract Society's Depository.

—The same: "The next mail from China may bring tidings of tragedy that will excite the indignation of the whole civilized and Christian world. The old laws against Christian converts have been revived in Japan. The whole of the Native Christians at Nagasaki have been sentenced to suffer death, and upon 150 of them the doom has been remorselessly carried out. The unfortunate people were, on the night of the 11th July, hurried on board the *Sir Henry Parkes*, which immediately put out to sea, notwithstanding the remonstrances of the Foreign Consuls; and the brutal sentence was carried into execution. This slaughter, once begun, may extend over the forty thousand converts which the Roman Catholic Church claims to possess in that island, and all Missionary enterprise must be brought to a standstill. According to a China paper the only reply the consular authorities received to their remonstrance, was a recommendation to mind their own business."

—Sir Wm. Muir, Lt.-Governor N. W. P. announces that five prizes for as many works in the vernacular, originals or translations, will be given in the coming year. "Theological treatises will not be received; nor treatises containing anything obnoxious to morality. There is no other condition either as to the subject or treatment. The theme may belong to History, Biography or Travel,—Science, Art or Philosophy; it may be a work of fact or of fiction; and may be composed either in prose or verse. In short, the only condition is that the book shall subserve some useful purpose, either of instruction, entertainment, or mental discipline; that it shall be written in one or other of the current dialects, Oordoo or Hindee; and that there shall be excellence both in the style and treatment."

—Pioneer: "We hear that the Umbala railway is to be opened by the Viceroy with some state about the 28th October, in the presence of the Chiefs of Pattiala, Jheend, Nahba, and other Cis-Sutlej potentates."

—Rangoon Times: "While the S. S. *Burmah* was at Maulmain on the 10th instant, the chief officer Mr. Fiffe, while handing a lady up the gangway lost his footing, and falling into the stream, he immediately sank to rise no more."

—Lucknow Times: "On Friday evening last upwards of three hundred persons, native Christians, East Indians, and Europeans, met at the Mission House in Zahur Baksh, and spent a very pleasant evening. After a substantial tea, which all seemed to enjoy most heartily, there was prayer, singing, and a few earnest and sensible addresses by gentlemen interested in the welfare of their poorer Christian brethren."

"Many of the poor people to whom we allude have learned to look upon the missionary lady, who has done so much good in Lucknow, and whose name we need not mention, as a friend and comforter; they have felt the warmth of Christian sympathy, and have not only been encouraged and helped to make the best of their scanty means but have learned to attend regularly and with evident pleasure the Sunday and Tuesday evening services of the Mission Church. We are glad to observe among those present on Friday evening a very considerable number of European soldiers also, and have no doubt they enjoyed the change from the monotony of barrack life."

—The total eclipse as seen from the Steamer Labordonnais: "When the moon had totally obscured the sun, we observed two small elongated clouds protruding from below the moon one on each side; they were of a most beautiful pink colour, the one on the left being longer and narrower than the one on the right side, when, about a minute before the sun again made his appearance the cloud on the right side of the moon disappeared and one was seen on the left side at the top of the moon. Two stars were distinctly seen, one right over head where the sun would be at mid-day. We were at no time in total darkness."

—Pall Mall Gazette: "The Tragedy of Count Alarcos, by the author of 'Vivian Grey,' was published in 1839. It did not find its way to the English stage, however, nor has it ever been reprinted among its author's collected works. A few years before its publication, Mr. Disraeli, in his 'Runnymede Letters,' addressing himself to Lord John Russell, has written:—'When you returned from Spain, the solitary life of travel, and the inspiration of a romantic country, acting upon your ambition had persuaded you that you were a great poet; your intellect in consequence produced the feeblest tragedy in our language.' The taunt was not the offspring of political animosity merely; it was due in a measure to the jealousy of a rival aspirant for poetic honours. Mr. Disraeli had also enjoyed solitary travel in the inspiring regions of Spain, had also conceived himself to be a poet and had laid out the ground-plan of a tragedy. Mr. Disraeli's opinion of Lord Russell's 'Don Carlos' has been stated. Lord Russell's opinion of Mr. Disraeli's 'Alarcos' has not, we believe, been given to the world. If the elder Premier ever longed vengeance for his political enemy should write a book, his wish has been gratified. The public can choose for itself which it prefers of these two tragedies by eminent statesmen."

WEDNESDAY, — SEPTEMBER 2.

—We regret to see that Captain Speke has sunk under the effects of the amputation of his leg.

—There is a good deal of Cholera on the N. E. line of the G. I. P. Railway above the Ghauts. Our municipal officers are on the alert to guard against its entrance. Bombay is wonderfully healthy just now, if we may believe the bills of mortality.

—It is officially notified that the new line of Government telegraph via Nagpore to Calcutta, was brought into use yesterday. By this route the distance between Bombay and Jubbulpore is reduced to 688 miles, Bombay and Hinginghaut to 700 miles, and between Bombay and Nagpore to 520 miles. The charge from Bombay to either of these places will be, including booking fee, Rs. 2-8 for twenty words. No other stations will be affected by the change.

—Guzarat Mitra: "The flood rose within a few feet of the top of the town-wall. Not a single Poora has been left undamaged, and almost all the public roads and streets have attained the same

fate. With religious exclamations and singing, freely sprinkling kunkoo or all encountered on the way, numerous herds of the Hindos made their way to the temples and to the river Sabarmati to entreat it to appease her wrath. That wrath, they said, was excited on all Ahmedabad, by Mr. Bechurdass Umbaidass having persisted in letting the foul water of his cotton factory to run into the river, in spite of her protest conveyed through her devotees. The ill-used river, to follow the tale, seeing no abstinence on the part of the callous offender, went weeping to her sisters, Mahi, Nerbudda, and Tapti, narrating the great *zoolum* with which she was left writhing. Her mother is then said to have invoked the aid of Megh Rajah, the God of Rain and Tempest, and her Great 'Swamy' (husband). Thus, according to the general Hindoo impression, has ensued a calamity, the like of which Ahmedabad was never before visited with, and for which Umbaidass is loaded with curses, which, however, he may well take in all good grace and seek, as it is in his power, to alleviate."

—Advertisement in to-day's Gazette: "The *Samachar Durpan*, a paper which is to be published since 20 years last (a first daily vernacular Journal) has been amalgamated with the another vernacular paper entitled the *Akhbar-i-Soudagur* which is to be published since 18 years last."

—Telegrams between India and Europe, are, it is said, to be reduced nearly one-half, next January.

—Indian Daily News: "The Persian Government, it is said, has proposed that England should furnish Persia with a few steam vessels of war commanded by English officers, to be delivered one a year and to be manned in whatever manner they think most suitable. The principal service which these vessels will have to perform, will be to protect Persian commerce and enforce the orders of the Shah in the Persian Gulf. The cost of the vessels will be paid by Persia in yearly instalments."

—The last of the Tuesday Mails for England will leave Bombay on the 15th. The Mail following that will leave on Saturday the 26th.

—Lieut. R. D. Lowe, 12th M. N. I., is to be tried by Court Martial at Poona, for using insulting language to another officer.

THURSDAY, — SEPTEMBER 3.

—Bombay Gazette: "Taking our profits up to the present time at ten millions and our net losses at twenty millions, the city of Bombay is thus a loser by its whole operations in cotton, since 1861, to the extent of ten millions sterling. In other words we are ten millions poorer than we were when the war began; we have ten millions less capital actually in the place, and to this sum of ten millions we have to add the money drained into the Government treasury and taken out of general circulation by the Government sales of lands and the execution of reclamation and other unproductive works in Bombay and at Port Canning—amounting to not less than two millions sterling."

Is there not some flaw in our contemporary's calculations? We find it hard to believe that Bombay is actually poorer now than she was in 1861.

—Englishman: "The Sultan of Zanzibar has yielded to the representations of the Government of India, and paid into the Bombay Treasury Rs. 1,68,000, as the amount of the subsidy with arrears due from him to his nephew the Sultan of Muscat."

—Bombay Gazette; Peshawur: "In my last I informed you that the Akhoond of Swat had declared a *jehad* against the residents of Boonair, a great many of whom had embraced Wahabism through the influence of one Zaidoolah Khan, who was killed by the Akhoond's party, and who had been the principal leader of the Boonaires. I have now to inform you that the Akhoond's son, at the head of four or five thousand *jehadees*, attacked Boonair, put a hundred and fifty men of the opposite side to the sword, and killed also fifty of the residents of Boonair in the heat of action. The Wahabee Moulvies, disciples of the late Zaidoolah, who had collected at Boonair, have been driven out by the Akhoond's son and have sought protection at Umbeyla."

—It is stated that some parties have lost their sight through incautiously observing the sun in the late eclipse.

—Times of India: "The land of the Elphinstone L. and P. Company already nearly equals the area of the Fort, within the old ramparts; and every one now sees how valuable is this estate, and how doubly valuable it will become when the overbridges are completed, and the existing

wharves cut off from the native town, which another year will do."

FRIDAY, — SEPTEMBER 4.

—*Times of India*: "Sir Stafford Northcote protests that he does not see how it is possible with justice to tax the ryots of India, to indemnify the shareholders of the Bank of Bombay: as it would simply be to substitute one class of victims for another. But there is no need to tax the ryot. The revelations made before this Commission shew plainly that a large amount of the bank's capital was lost, directly or indirectly, through the Land Companies of the island. In other words the Land Sales fund amounting to about Rs. 75,00,000, represents so much of the bank's capital drawn out of its coffers in discount, and sent into the government treasury in payment of the land bought at the speculative prices of 1864. The fund is the produce of dishonor, and ought to go back into the coffers of the bank; at all events so much of it as may be necessary to indemnify the victims, whose lost fortunes it represents."

—Telegram from Guntoor to Simla, regarding the Eclipse: "The corona surrounded the moon as usual, but was, I should think, not so broad as usual; most of the protuberances were low. There was a magnificent horn of brilliant light nearly 200,000 miles high which was seen throughout the totality. We have obtained six photographs of the totality and other observations. The corona as shown in the protuberances are ignited vapours including hydrogen, sodium, and magnesium. Letter by post. Report will take some weeks."

—A Banyan cotton merchant's testimony at the Police: "Rampursad talked to me on different matters of trade, and afterwards asked me whether I had a ten rupee note. I said, 'yes.' He then said he would make two notes of one; and I handed over to him the ten rupee note I had with me. He took the note, placed it under a white paper and put a glass over it and held it over the fire and then showed me two notes for ten rupees each. He kept one and returned to me my note. He then asked me to bring a note of Rs. 500 the next day, and said he would make it into two. I then left. Next day about 12 o'clock Soorajbhai came to my house, and I went with him, taking a note of Rs. 500, to the same house where I was on the previous day. There were then the same three men. Rampursad took the note from me, examined it, and said it was a new one. An old note was wanted. He then told me to sit down till he returned with an old note. He left the place but never returned."

—Deaths last week 238.

—Fall of rain at Matheran up to Aug. 17, 391 inches!

—Local items of the week: The carpenter of the Ship *Burma* fell into the water and was drowned; a Parsee school-boy drowned himself in a tank, leaving a letter in which he complained of threats and ill-treatment at home; five men were killed by the fall of a house at Chinch Bunder, (500 tons of grain had been stored in the house); a Hindu woman fell into a well and was drowned; another was run over and died of the injuries.

TELEGRAPHIC NEWS.

London, August 24th. The *Mattu* with the Outward Indian Mails left Suez for Bombay on the morning of the 24th inst. at 5 o'clock (11 hours after contract time.)

26th. General Russell, Resident at Aden, has been gazetted a Knight Commander of the Star of India, and Brigadier General Merewether, an Extra Knight Commander; Major Grant, C. B., of the Bengal Staff Corps, has been gazetted a Companion of the Star of India; and Saville, Marriott, Perry (Dr. S. M. Pelly,) Companions of the Bath.—The *Scotsman*, of yesterday, says it is now finally settled that Earl Mayo will succeed Sir John Lawrence as Governor General of India, and adds that he will leave England in October.—The dissolution of Parliament is fixed for the 9th of November.

27th.—Sir Roundell Palmer has declared himself to be opposed to the disendowment of the Irish Church.—The Bishop of Peterborough is dead (not the Dean, as previously announced.)

29th. Earl Mayo has announced to the Electors of Cockermonth that he has accepted the Governor-Generalship of India.—The English Press continues to discuss the appointment, which the *Pall Mall Gazette* of yesterday severely criticises.—The *Globe* last night published a

lengthy article defending the appointment of Earl Mayo.—It is stated that the son of King Theodore is to be educated for the Indian Civil Service.—The Viceroy of Egypt has been gazetted an Honorary Knight Grand Commander of the Star of India.—The latest advices received from the Brazils state that the Paraguayans had abandoned, and that the Brazilians had occupied Paranita.

31st.—The *Golconda* with the Outward Indian Mails left Suez for Bombay on the 29th August at 6 P. M. (24 hours before the contract time).—The Bombay Mail of the 4th inst. was delivered in London to-day.

THE REV. JOHN W. THOMAS

ON THE PAPACY AND THE REFORMATION.

A lecture on this subject was delivered in the Wesleyan School-room, Wigan, on Wednesday evening, by the Rev. John W. Thomas. The chair was occupied by the Rev. W. Roaf.

Mr. Thomas disclaimed all feeling of hostility to Roman Catholics, many of whom he held in high estimation. But the greater his charity, the more opposed must he be to that system of religious policy of which the Papacy is the head, regarding it as hostile to civil and religious liberty, to the welfare and prosperity of nations, and the best interests of mankind. Popery had a double aspect; that it exhibited in countries where it is dominant, and that which it wears in the neighbourhood of Protestantism. Here its harsher features were concealed, and its more objectionable principles and practices kept in abeyance. Its greatest advantage was in not being sufficiently known. Hence it became a duty for the sake of the young and inexperienced to display its true character and lineaments. The Papacy was truly a sublime and magnificent conception. Theocracy, a universal government of mankind, under a visible deity, a vice-God. The claim was either true or false. If true, it was their duty and interest to submit; if otherwise, it was the most daring of all impostures, the most profane of all usurpations. Considering this, it could not be improper to ask for a sight of its commission. To accept as proofs the decretals of Popes or the canons of councils, was to admit a party to be sole evidence in his own cause. These may but aggravate the offence—false oracles that counterfeited the voice of heaven, and daring forgeries of God's handwriting. He had no objection to consult the fathers, although their works were voluminous, and they very often contradicted each other. The lecturer gave several quotations from Augustine, and referred to the Apostolic fathers, whose writings gave not the slightest countenance to the Papal authority. St. Paul in writing to the Romans, makes no mention of the Pope, or of Peter's primacy; and Peter himself censures those who set themselves up as 'Lords over God's heritage.' Yet the Papal system was indicated in the New Testament. It was a great fact of too much importance to be overlooked by the spirit of prophecy. St. Paul made injunctions of celibacy and abstinence, the signs of a departure from the faith, and associated both with doctrines of 'demons' or inferior mediators between God and mankind. The lecturer's quotations were from the Douay Rhemish version. He described the man of sin sitting in the temple of God and showing himself as if he were a God, &c. Here was a monopoly of power together with a pretension to miracles, which were miracles of falsehood and imposture. They appeared to be confined to Popish countries and communities, where nothing was more gainful and popular than the cry of "a miracle," for noise and impudence attracted the vulgar, as bees gathered at the sound of brass. But the most complete picture of the Papal system is in the Apocalypse. There was a resemblance between the Babylon of the Old Testament and the mystical Babylon of the New. 1. If the origin of that vast authority which had been claimed and exercised by the Pope were inquired into, it would be found that "the beginning of his kingdom was Babylon." It climbed to sovereign power during ages of confusion and change. The lecturer gave a rapid and condensed view of the history of those ages, the transfer of the seat of empire, the relaxation of imperial authority, the eruption of the barbarous nations, and the gradual aggrandisement of the Papacy till the world saw a new empire of the west and a crowned priest uniting temporal sovereignty with spiritual supremacy, pretending to dispose of crowns and sceptres on earth, as well as to hold the keys of heaven for mankind, and damn and save them as he pleased. 2. Of the pride, ambition, and tyranny of the Roman Pontiffs, the instances would fill volumes. Of these several were given

from German and English history. The Papal bull of deposition against Elizabeth resulted in the Spanish Armada, the most formidable armament that ever menaced the freedom of a nation. 3. The spiritual Babylon was characterised by profaneness and idolatry. The Canon law declared the Pope to be not a man but God upon earth; the husband of the Church—a vice-husband, of course, and she the mistress of all Churches. The Pope's relations to her must certainly prove her qualified for a divorce. The Church of Rome is constantly and systematically guilty of idolatry. The lecturer gave a history of the controversy respecting image-worship, from the civil war in the eighth century down to the Council of Trent, whose canon on the subject he quoted. 4. The profligacy and licentiousness of the Roman clergy and Court in the palmy and prosperous days of the Papacy was proved by the admissions and complaints of the most distinguished Roman Catholic historians and other authorities. The fifteenth century was remarkable for the great Schisms—three Popes and as many Councils launching against each other the thunders of excommunication. It also produced the infamous Alexander VI., who had a large family of illegitimate children, one of whom, a cardinal (Cæsar Borgia) caused his eldest brother to be assassinated. In the sixteenth century Leo X., to support his boundless extravagancies, issued indulgences, and sent agents for their sale into all parts of the Christian world. Thuanus had described this traffic in terms as reproachful as those of Luther. The Diet of German Princes, though they had confirmed the Edict of Worms against Luther in a document entitled "The Hundred Grievances," mention the following: "The shameful traffic in indulgences, and its effect on the estates and morals of the laity; pardons, not only for sins already committed, but of sins that shall be committed." They complain that those in holy orders, being exempt from the jurisdiction of the civil magistrates, were emboldened to commit the greatest crimes; that being by the canon law forbidden to marry, they were night and day engaged in attempts to seduce the wives, daughters, and sisters of the laity; that they did this even at confessions. Luther, when about thirty years old, visited Rome. He had always regarded it as the chosen abode of sanctity. What he saw removed the veil from his mind. "No one," say he "can imagine what sins and infamous actions are committed in Rome; they must be seen to be believed." The restraints which have been since imposed by the existence of the Reformation were not then present to rebuke and tame this audacity of vice. A re-action, both political and religious, against the Papal system had commenced long before Luther's time. The former was shown by the statutes made in our own country before the Reformation to restrain the exorbitance of the Papacy. The latter found expression in Italy, among the Alpine valleys in the south of France, in England, and in Hungary. The angel of the Reformation flew on the wings of the press, with an open Bible and a free Gospel, to preach in every kingdom, and to every nation. The Pope could not hinder the dawn, but he could imitate the ancient Pagan persecutors of the Church. Burning was a Babylonian punishment of recusancy, and it was the punishment of heresy under the Papal system. The rev. gentleman quoted Baronius's account of the crusade against the Albigenses, and the canon of the fourth Council of Lateran, requiring all secular powers to extirpate heretics from their dominions. He also gave Baronius's account of the establishment of the inquisition. Llorente, its secretary, gave 341,059 as the number of its victims. In the Netherlands, during the reigns of Charles V. and Philip II, 100,000 were hanged, beheaded, buried alive, and burned. The numbers who perished by battle, siege, starvation, and massacre, defied computation. Well might red be the favourite colour of a Church which had plunged so fathomlessly deep in blood. Compare the civil and social condition of the different nations of Europe, according as the Reformation was accepted or rejected. Austria had many Protestants and was all but supreme. Poland under John Sobieski, championed Europe against Mohammedanism; defeated the Turks under the walls of Vienna and put them to utter flight. Spain possessed the treasures of the New World, the largest commerce, the noblest fleet, and the bravest and best disciplined army in Europe. All these rejected the Reformation and persecuted its adherents. Where were they now? France was nearly half Protestant but her answer to the heavenly summons was the St. Bartholomew Massacre. "But," says Thomas Carlyle, "the writ of summons had been served.

Heaven's messenger would not stay away for ever. No, he duly returned with account run up at compound interest, to the actual hour in 1792. And then, we know." The nations which adopted the Reformation have undergone a change in the opposite direction. Half the States in Germany, with Prussia at their head are examples. Holland obeyed the call, at the cost of a terrific struggle against the most powerful Government in the world, and won her dear-bought civil and religious freedom, and a commercial empire only second to our own. England and Scotland were then second and third-rate Powers, but they accepted the Reformation and have unitedly developed into the freest and most powerful nation on the face of the earth. Compare the result of our intercourse with North America and that of Spain with the South. Well may we exult in the prosperity of our colonial offspring! The lecturer counselled his audience to be grateful to heaven for their privileges, to stand fast in the liberty wherewith they had been made free, to cultivate the spirit of the Reformation, which united an unalterable attachment to evangelical truth, with the utmost forbearance towards all who differ from them; and to exercise the fullest confidence in the ultimate overthrow of error, superstition, and idolatry.

The lecturer was frequently interrupted by applause in the course of his delivery. A vote of thanks to him concluded the proceedings.

Miscellany.

—The following notices are from *Christian Work*: "Amongst the numerous labourers in the great mission field of the world, the German Christians have, during the past half century in particular, taken a very prominent part. These good men have issued chiefly from three centres of organisation—the Moravian establishment of Herrnhut in Northern Austria, the Missionary Training Institution at Basle, and the simple, but very remarkable mission-house at Berlin, conducted by the late Pastor Gossner. But besides these well-known and admirably-managed centres of mission activity, several others have of late years sprung into existence, and, amongst them, the "Pilgrim Mission Establishment" at Chrischona, near Basle, founded by the late C. Frederic Spittler, who designed that it should be devoted to the training of self-supporting missions, so far as it be practicable.

Idea has been kept prominently in view frequent operations of the mission, with advantage and disadvantage, to the evangelisation undertaken by the missionaries, upwards of 200 of whom are stationed at the institution, and then to promulgate the Gospel in the most remote parts of Egypt, Palestine, and the rest of the world. These are the countries to which the students have for the most part been sent, and these and other nations they have visited, set up in secular businesses, in mercantile commissions, and entered into various professional engagements with a view to support themselves, and at the same time to secure opportunities for preaching and religious instruction."

DR. Carnegie, in his annual report of the Medical Missionary Hospital at Amoy, published in China, states:—

The number of new cases registered for 1867 was..... 2,011
The number of patients treated in the wards..... 751
Aggregate attendance at dispensary ... 4,377

"A few months since, as we were walking through the streets of Amoy, a robust-looking Chinaman surprised us by coming up to shake hands. Seeing that we did not recognise him, he held up one of his feet as a reminder. On it we observed a large scar, which brought to our recollection a miserable looking creature who crawled into the hospital some six months before, with a sore on one of his feet exactly similar to the one which has been already described. On account of this he had been unable to do any work, or even put his foot to the ground, and his features bore an expression of protracted suffering. Now he was well and hearty, walking along at a brisk pace, and apparently driving a good trade in small wares. We afterwards learned that since he left hospital he has been a regular attendant at one of the mission chapels, and is now a candidate for baptism.

Many other cases similar to the above could be

quoted, but space forbids. Of the 751 indoor patients, no fewer than 156 were treated for bad ulcers, rendering their owners unfit for daily labour.

"Pulmonary phthisis is a very common disease in this part of China, if we may judge from the numbers of consumptive patients who frequent the hospital. Would that some liberal-minded individual would present us with a hog'shead of cod-liver oil for the benefit of such. The disease presents the same features here as at home; only it is more rapidly fatal, from the want of good medical and hygienic treatment. Seeing that this scourge is so common amongst the natives here, we cannot understand on what ground medical men at home recommend patients with the seeds of this disease in their constitution to take up their residence in southern China. We have reason to believe that our rainy seasons, and the debilitating effect of our protracted summers, cause as speedy a development of the disease as do the influences which are at work at home. Perhaps, we are warranted in saying that the fatal termination approaches with more rapid strides, in the case of phthisical Europeans living in China, than would be the case were they residing in their native lands.

"The rice-growing valleys on the mainland supply us with abundance of ague cases, and with a superabundance of enlarged spleens—sequelæ of the intermittent fever. A hundred ounces of quinine does not hold out long against such an array; but the cost of it makes a large hole in our finances. Might not some other good Samaritan take this into consideration, and present the hospital with a liberal supply?

"In the treatment of enlarged spleens during the past year, we have made liberal use of the biniodide of mercury ointment, which has found so much favour with Indian medical practitioners in the cure of goitre. We have found it to act very powerfully in the reduction of these hypertrophied glands, and would recommend its use to others brought into contact with such cases. The ointment is spread over the spleen with a spatula, and the patient then directed to sit exposed to the rays of the sun for a time: vesication of the skin is soon the result. The only objection we have found to the use of this ointment is the very severe pain it produces for some hours after its application. Iron and quinine is given internally, in conjunction with the above.

"Dyspepsia in its various forms is never absent from our wards. Bismuth and opium and nitromuriatic acid are favourite remedies with us, and in a great many cases they do much good, in soothing and giving tone to the worn-out stomach.

"For the cure of dysentery, both acute and chronic, we have found nothing so satisfactory as the ipecacuanha treatment.

"In many cases this drug acts like a charm on the inflamed bowel. We are in the habit of administering it in doses of two scruples to one dram to adults, always preceeding it by a full dose of opium. The stomach is thereby rendered more tolerant of the ipecacuanha, and it is but rarely that the emetic effect of the drug is produced.

"The remainder of the cases consist of diseases of the eye, skin, bones, circulatory and nervous systems.

"As an example of the kinds of ophthalmic surgery not unfrequently to be met with in Chinese hospitals, we may mention the case of a young man who came from a far distance, to ascertain if anything could be done for the recovery of his eye-sight. In one eye the lids were glued firmly together, and not a portion of cornea or of any part of the eyeball was to be seen. The other eye was in a somewhat similar condition, only that a portion of the upper eyelid, at the nasal side, had been torn away, and a small part of the cornea was visible; but unfortunately that was for the most part covered with opacity, so that but very few rays of light could enter. The history which the man gave of his case was that he and a relation had quarrelled about the possession of some ground, and that being unable to come to a satisfactory conclusion on the subject, they had a fight over it. His relation deliberately wounded him in the eyes with a pointed piece of bamboo, with the intention of blinding him; inflammation followed the wounds, and consequent loss of vision. Fortunately the weapon did not penetrate the eyeballs, but only ran into the eyelids in a horizontal direction. From the want of proper treatment, adhesion of the eyelids themselves, and also of the eyelids with the eyeballs, followed, forming a case of what is called ankyloblepharon, complicated with symblepharon.

One eye was effectually sealed up, the other almost so. By a series of careful dissections, conducted at different sittings on the completely closed-up eye, we at last came upon a clear shining cornea, and great was the delight of our patient when the rays of light flashing on his retina informed him that he had found his eye once more. The other eye was also improved by the use of the knife.

"That the preaching of the Gospel to the hospital patients has not been in vain, we have ample proof. During the past year at least five were so much impressed with the truth of what they heard, that they not only gave up their idolatrous practices, but also gave such testimony of the sincerity of their faith in the Christian religion, that the missionaries here have considered themselves warranted in administering to those individuals the rite of baptism."

—George Müller, the renowned founder of the Orphan Establishment, Bristol, has received and expended £552,000, every penny of which has been sent voluntarily, and without solicitation. He has 1,200 orphan children under his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the *Boston Journal*:—

"He lives in the simplest style, and does not allow himself a lounge or a rocking-chair unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would. Müller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal display of grace; and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and grey whiskers—wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Müller—merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety, and integrity, and honour, and assign him a high place among model men of the world. His theory is this: that God is a hearer of prayer; that He is the same faithful God that He ever was; that this He believes and this he trusts, and has never been disappointed."

—Upon retiring recently from the pastorate of Bedford Row Chapel, which he has held since he relinquished his connection with the Church of England nearly twenty years ago, the Hon. and Rev. Baptist Noel was presented by his congregation with one thousand guineas. He has completed his seventieth year, and intends devoting himself to evangelistic work. For several months to come he has engaged to preach at some of our principal watering-places.

—The following account of the late Mr. Burns, missionary in China, is given by the *Weekly Review*: "He was born on the 1st April, 1815. He was naturally possessed of a robust and healthy constitution. In early days, he was famous among his companions for his superiority in all kinds of athletic exercises. He studied at Aberdeen, first at the Grammar School, and afterwards at the university. He was distinguished in all the classes, and he obtained, with another who was bracketed with him, the Mathematical Bursary, then the highest honour to be gained. He studied divinity afterwards at Glasgow, proceeding with the study of Greek at the same time, under the distinguished Sir Daniel K. Sandford. Among his contemporaries here were James Halley, James Hamilton, William Hanna, William Arnot, &c. His first sermon, after he took his licence in 1839, was from a text most appropriate to his own future career: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' He had scarcely taken his licence when he was called on, during Mr. McCheyne's absence in Palestine, to take his place as assistant. It was during this period that the revival, so well known by all the readers of McCheyne's memoir, began in Duudee. The heart of McCheyne was cheered by the work accomplished, under God, while he was away in Palestine. Shortly after, he was a chief instrument in the great work in his father's parish of Kilsyth, renowned for its

revival periods, where one of the most remarkable awakenings of recent times took place, and spread its influence, far and wide, over Scotland. After leaving Scotland he went for a period to Canada, where God blessed abundantly his work among the French Canadians. This, however, was not to be his field of labour. In 1847 he gave himself to the missionary work in China, under the auspices of the Presbyterian Church in England. Mr. Burns was pre-eminently a sower. He rejoiced, when he had gone through the preliminary labour of planting the seed, in going forwards to new territory, and leaving the field he had prepared to others. He had a remarkable facility of acquiring languages and dialects. During his career in China he went forth in simple faith upon every new errand to which he was called, no matter what the difficulties or dangers to be encountered. He assumed, for the most part, the dress of the Chinese, and adapted himself to their habits of life, as to eating. With him this was a matter of no difficulty, as he was a man of a few wants and most simple habits. Most of our readers will remember his turning up, in circumstances of great peril, during the last war with China, when Commissioner Yeh had put a price upon the heads of Europeans. He had been quietly pursuing his work in a province neighbouring to Canton, when he was recognised by his blue eyes as a foreigner, and sent to the commissioner. By a merciful Providence his life was saved, and he was sent over to the English camp. Since then he has been constantly pursuing his pioneering work, heard of now here and now there, but never at rest, and never without success in his labours. Latterly he has been chiefly in Pekin and the north. He died at New-chwang, a port in the north. His death was caused by physical depression and exhaustion, and was the result of his lifelong and self-denying labours."

—In addition to the notice given above of the late Rev. Wm. C. Burns, we quote the following from the *Weekly Review*: "In Hong Kong, at Swatow, at Amoy, at Foo-chow, and in Pekin, he preached the Gospel to the Chinese, each removal requiring the acquisition of a new dialect. In all these places a remarkable blessing attended his efforts, whilst he was at the same time exposed to many severe hardships, and was repeatedly in danger of his life; finally, while prosecuting the Lord's work in the most northern port of China, and at the entrance to the extensive region of Manchouria, he yielded up his life amongst his adopted countrymen, where, we may be assured, he most wished to die. He had long adopted the Chinese dress, and, so far as possible, Chinese diet; and although the latter course may be open to objection, it formed part of his great work, and he has doubtless gained many an open door, and won many a Chinese heart in consequence."

"Yet, amidst all his self-denying labours, nothing pained him more than to be praised, because he felt that it was detracting from the honour due to God alone. Hence, the appropriateness of his closing words 'For Thine is the Kingdom,' as the motto of his life. His simple habits, even before his Chinese career, may be described in his own words taken from one of his addresses:—

"The happiest state of a Christian on earth seems to be this,—that he should have few wants. If a man have Christ in his heart, and Heaven before his eye, and only as much of temporal blessings as is just needful to carry him safely through life, then pain and sorrow have little to shoot at, such a man has very little to lose. To be in union with Him who is the Shepherd of Israel, and to walk very near to Him who is a sun and shield,—that comprehends all that a poor sinner requires to make him happy between this and Heaven."

—*Christian Work*; Germany: "The Worms festival may be said to have been in part a national one—Germany doing honour to him who, take him all in all, is perhaps its noblest hero; who did most for its ultimate unity, worked out only by centuries; and who was, we may say, the founder of the modern German language. It was in this last aspect that the Roman Catholic mayor of Worms spoke, in accepting at the festival in the name of the city the gift of the monument. But we must look at this Worms celebration mainly in its religious character. Jews even and Roman Catholics may have sympathised with it, honouring the great man, but the festival had undoubtedly a confessional meaning. *The Times*, I see, has not caught this; but some of your other journals have better marked it. The occa-

sion was in reality German Protestantism anew testifying its acceptance of the great truths of the Reformation after more than three centuries. These principles were received in their simple historical sense. The notorious Schenkel and the Rationalists generally would reduce, indeed, the deeds of Luther to a mere question of the freedom of religious conviction—a doctrine which with the Heidelberg professor and many more degenerates from liberty into license; but the mass of the clergy present on the occasion—numbering, it is said, some 2,000—the King of Prussia, and all the earnest Protestants of Germany realise Luther's work in a much higher sense. Not, indeed, that the testimony given at Worms was in favour of that narrow Lutheranism lately glorified at Hanover; the gathering was, on the contrary, emphatically in favour of Evangelical union on a historical basis. The Reformed and the Lutheran churches of Germany took part in it alike. This was, for instance, quite the tone of Dr. Hoffmann's sermon, preached before the King and Crown Prince of Prussia, the King of Württemberg, other princes, and a vast multitude of people. There was the bold declaration of evangelical truth, but in such a form that both branches of the Protestant Church could accept it. The text was—He who confesses me before men, him will I confess before my Father in heaven. The text was ably and eloquently handled, and extremely appropriate to one of the greatest occasions ever given to a Christian man boldly to own his Lord and to express his devotion to His inspired word."

PASSENGERS ARRIVED.

Per *Sumatra* 28th:
From Southampton.—Miss Lawson, Mrs. Stewart, Mr. Young, Mr. Zwinger, Surgeon Major Harris, Captain J. Flood, A. Lees, B. Little, R. Henesy, J. Brown, H. Brown, H. J. Winnen, C. O. Foy, M. Sharp, A. W. Seabrook, B. Thornton, and H. Preston.
From *Manseilles*.—Mr. H. Smidt, and Mr. E. Hewett.
From *Gibraltar*.—Mr. and Mrs. H. E. P. C. de Bittencourt.
From *Suez*.—Mr. W. J. Addis, and Mr. R. N. Wixon.
From *Aden*.—Mr. Dorabjee Dinshaw.
Per *Gunga* 29th:
Mrs. Bedford, and Messrs. Balfour, Schwartz, Mandebhoam, Partridge, and Christian.
PASSENGERS SAILED.

Per *Rangoon*, Sept 1st:
For Southampton.—Captain Jopp, Mrs. Hughes, Mr. Anderson, Veterinary Surgeon Byrne, Captain and Mrs. Berriman, Mr. Bunyer, and Mr. George Hoggan.
For *Marseilles*.—Mr. Crum, Mr. Reid, Mr. Mansford, Mr. Dickson, Mr. Stilles, Mr. Piker, Mr. Rowett, Mr. Callaghan, Mr. C. Goubert, Mr. George Short, Major H. C. Wilkinson, and Dr. Birdwood.
For *Suez*.—Baroness Von Eberstein, Mr. Hermann, Mr. W. T. Steel, Major Allardyce, Mr. Standfield, Mr. D. A. Smith, Mr. Forsyth, and Mr. Masjon.

DOMESTIC OCCURRENCES.

BIRTH.

STOKES—At Uday, August 25th, the wife of the Rev. W. Stokes, of a daughter.

MARRIAGES.

PINDER—POLLOCK—August 27th, by special license, at the Fort Church, Belgaum, Mr. G. W. Pinder, Telegraph Department, to Louisa Sophia, eldest daughter of J. Pollock, Esq.

SPILLING—TITTLE—August 31st, at St. John's Colaba, by the Rev. W. Maule, Alfred Spilling, son of Charles, Assistant to P. Grant & Son, Saddlers, to Mrs. Mary Anne Tittle—

DEATHS.

RICHARDS—August 23rd, at Camp Ahmedabad, Lillian Florence, the much loved infant daughter of Colonel and Mrs. Robert Richards, aged 1 year and 2 months.

SMITH—At Mhow, 27th August, of convulsions (through jungle fever,) Harriett Ruth, the beloved daughter of Mr. Smith, Assistant Barrack Master, Mhow Circle, aged 13 months and 21 days.

SMITH—At Mhow, 27th August, of convulsions (through jungle fever,) Charlotte Hannah, the beloved daughter of Mr. Smith, Assistant Barrack Master, Mhow Circle, aged 2 years 11 months and 24 days.

"The Lord gave and the Lord hath taken away."

FEIVOUZ—August 30th, at Bombay, Mrs. S. Feivouz, wife of Captain S. Feivouz, of the ship *Montana*.

COOKE—At Poona, at the residence of his brother, Mr. Charles Cooke, of the Quartermaster General's Office, of paralysis, Mr. John Cooke, Band Master of H. M.'s 9th N.I., aged 54 years.

SCOTT—August 29th, at Kurrachee, the beloved wife of Captain John Scott, Deputy Assistant Commissary, aged 46.

SPEKE—August 31st, at Poona, Charles Benjamin Cole Speke, Captain, H. M.'s 46th Regiment, aged 30 years.

Advertisements.

DAY AND BOARDING INSTITUTION, No. 8 GRANT BUILDINGS.

LANGUAGES, Mathematics, History, Philosophy, Plain and Fancy Needlework, Vocal and Instrumental Music taught.

Pupils prepared for Matriculation.

Terms moderate and particulars obtainable from Rev. EDMUND EDWARDS, Missionary, 8 Grant Buildings, Colaba.

THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev. Edmund Edwards, 8 Grant Buildings.

BOMBAY TRACT AND BOOK SOCIETY.

The following periodicals for 1868, with back numbers from January, are available:

	Rs	as.
Sunday at Home	3	4
Child's Companion	0	12
Tract Magazine	0	12
British Messenger	0	12
Sunday School Teacher	1	12
Biblical Treasury	0	12
Bible Class Magazine	0	12
Infant Magazine (copiously illustrated) ...	0	8
Kind Words do do	0	0
Sunday Magazine	0	0
Family Treasury	0	0

Depository, Verge of the Esplanade.

DIOCESAN SOCIETY.

BYCULLA.

LOCAL COMMITTEE.

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Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School has pleasure in announcing the opening on the 1st of January of a Boarding School, under the Rev. E. H. DUBOIS, in connection with the School held in the Freeman Hall, Mazagon. A large house with extensive grounds and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendent of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL

Honorary Secretary Diocesan Board of Education.

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